Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

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THIS MONTH—THE BIGGEST THING YET

February 1919 Vol. X No. 6

Layman's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

A Living Link With the Past

PRESIDENT WILSON during a visit to his mother's childhood home at Carlisle, England, is seen shaking hands with Thomas Watson, a native of Carlisle, who attended the Sunday-school conducted by President Wilson's grandfather, Dr. Woodrow, many years ago. Mr. Watson, who is ninety years old, is the only surviving member of the class. President Wilson was greatly interested in the old man's description of his grandfather and the Sunday-school.

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THE BRIGHTER SIDE

AN OLD CUSTOM TRANSPLANTED INTO PALESTINE. YOUNG SYRIAN GIRLS ABOUT TO DANCE AROUND A MAYPOLE. THIS COMING MAY DAY THEY CAN DANCE WITH REAL JOY DEVOID OF FEAR, FOR THEY ARE FREE AT LAST FROM THE TYRANNY OF TURK AND TEUTON.

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A PREACHER OF RIGHTEOUSNESS

THEODORE ROOSEVELT, AMERICA'S GREATEST LAY-PREACHER, POSSESSED THE ABILITY TO ROUSE HIS FELLOW-COUNTRYMEN'S ENTHUSIASM FOR THOSE COMMONPLACE VIRTUES THAT ARE THE FOUNDATION OF A CHRISTIAN DEMOCRACY.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

February, 1919 Vol. X. No. 6

Faith, Facts and Figures

DR. S. Earl Taylor counsels very wisely that we do not attempt to name a figure for the united Interchurch budget until we ascertain the facts upon which it must be based. All estimates at present are mere guesses, and guesswork is a poor foundation upon which to appeal for money. We must get accurate facts first before we can talk figures. We must draft and answer questionnaires; make surveys; revise and revise and revise until we have struck rock-bottom in every case. We must know the needs and the opportunities. But all these proceedings must be, as all steps hitherto taken in this movement have been, preceded by the possession and use of a faith that can move mountains; faith in God, whose work and plan it is; faith in man, whose opportunity to carry both out, it is, as never before. We must expect great things from God before we can ever hope to do great things for God. If we think and pray and plan and work in this spirit, it will be according to our faith that it shall be done unto us.

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Putting It Under—and Over

BEFORE you can "put a thing over" you must "put something under" it. You can move a house weighing tons by putting wooden or steel skids weighing pounds—under it. You can carry tons on rubber tires filled with air. But always it is what is "put under" a thing that "puts it over." So with any spiritual enterprise. It is the spirit that is put into it that puts it across. The proposed united budget can be put over if the right spirit is put into it—the spirit of Christ, the same that conquered the last arch-enemy that is finally to be destroyed —death! The biggest financial drive if underwritten in the stewardship spirit of sacrifice and service, cannot fail. It can be done.

A League of Churches

A LEAGUE of Nations seems at last to be within the range of practical politics. Such a league was practically born in the throes of the war. The five great allied nations were and will continue to be its foundation. They will be allied in making and in maintaining the peace of the world, leaving to each other and to all nations, large and small, who may enter the league later, their autonomy and every reasonable right of self-determination. The world needs a League of Churches to do for the cause of religion what the League of Nations proposes to do for politics. Such a league could render splendid service to humanity in helping nations to understand one another's ethical aims and purposes; make and maintain ideals of peace and progress, and yet leave each constituent body free to develop itself and its methods of work and worship according to the same principles of autonomy and self-determination that each may follow politically. The moral aims of the war need to be conserved and expanded and a League of Churches would have a peculiar fitness and power to expound the principles of righteousness in a field where even the most ideal League of Nations could hardly enter with either propriety or with any great hope of success. The future democracy of the world must be Christian, and a united church alone can secure that.

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Unpreparedness Again!

THIS time the Church is at fault, not the state. A veritable Pentecost is sweeping over India. Gains in church membership range from 10 per cent to 30 per cent. and even 57 per cent. And the local churches have no men or money to look after these new converts or care for the thousands who are almost daily being added to the church. In one district there are just 3 men to look after a population of 2,500,000 spread over

8,000 square miles in 13,000 villages. Upon these 3 men devolves the oversight of 16,000 converts in 210 villages with their 200 schools and 16 churches. With the dawning of Christian consciousness comes the demand for education and economic development. Teachers and agriculturists are sorely needed to conserve this unprecedented spiritual harvest and utilize it for the promotion of self-support and future growth. We in America know what our military unpreparedness cost us. Shall the Christian churches be guilty of the same sins in the world war to establish Christs kingdom on earth?

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Coming Into His Own

THE sober judgment of the most unprejudiced observers is that of all the forces which have helped to shape the destinies of heathen peoples, the Christian missionary has been the most influential. He it is who has best represented his civilization, his race and his creed. He it is who has blotted out ignorance and superstition with education; mitigated the ravages of disease and death with hospitals and clinics; substituted justice and mercy for the law of the jungle and conscienceless exploitation; brought the message of eternal hope to the devotees of fatalism and despair; lifted burdens; helped over hard places and taught morality to the untutored child of nature. All this the missionary has done, on starvation wages; in loneliness and isolation; in constant danger and in distress of mind and body. He has been the traveler, the explorer, the pathfinder, the peacemaker. He has given a tongue to the dumb; ears to the deaf; sight to the blind; life to the dying and comfort to the bereaved. Now the missionary is going to come into his own, when the great united Inter-church budget will guarantee the doing and expanding of his work on a scale commensurate with its supreme importance and in recognition of his supreme faith, patience and heroism. To this we pledge our solemn faith, so help us, God!

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A Preacher of Righteousness

AMERICA lost her most powerful lay-preacher when Theodore Roosevelt died. He was not an orator, though he achieved the supreme result of the orator—he got people to do what he urged. He was not a theologian, though few public men knew the Scriptures better or used them with more effect than he. He said of his speeches, to quote John Hay, that "he knew there was not much in them except a certain sincerity and kind of commonplace morality which put him *en rapport* with the people he talked with." That was the secret of his wonderful hold on the American people—he voiced their inmost opinion, showed them how to make it articulate and led them to its effective expression. He had the gift of making people take what he considered the right view of some matters of policy and morality which were vital but commonplace. What finer result could any preacher of righteousness wish to achieve!

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Leadership

ONE of the best answers to that spirit of pessimism that often infects even the most hopeful is the fact that the great mass of the people of America are sound at heart and readily respond to the leadership of one whom they trust. The most conspicuous thing in the career of Theodore Roosevelt was his genius for leadership and the response of the people to it. He never evaded a moral issue; never uttered a half-truth; never compromised with duty. He saw through things at a glance and saw things through to a finish, no matter what the consequences. That is why he won the place he did in the hearts of his fellow-citizens. Quite apart from the spectacular accompaniments of his public career, which were largely incidental and not sought after, Mr. Roosevelt's character was simplicity itself. Nothing proved it more conclusively than his manner of private life and the directions he left for his simple burial. And the people sensed this and followed him because of it. A people that can be fired to enthusiastic approval of commonplace virtues need never be despaired of while there are leaders, like Theodore Roosevelt, to lead them along the hard road of simple duty.

Many memorials have been suggested to honor Mr. Roosevelt's memory. We shall have many, doubtless, in stone and bronze. The best of all is a resolve to be true to his example and teachings.

Three Great Men

THE month of February this year will mark the commemoration of the three greatest men this country has produced—Washington, the founder of the Republic; Lincoln, its saviour, and Roosevelt, the most conspicuous exponent of its fundamental principles. Washington is a standing reproach to those who, like him, having every advantage, yet fail, as he did not, to dedicate all they possess to the common weal. Lincoln is a standing encouragement to those who, like him, possessing no external advantages, yet may make themselves indispensable by the sheer merit of their natural and acquired attainments. Roosevelt is the conspicuous example of birth, brains and clear grit united in unselfish devotion to every good cause in the development of democratic principles. These three men have helped make this country what it is—the greatest in resource and opportunity to serve the world in its hour of greatest need. We thank God for them and take courage from their examples.

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Three Wise Men

THERE are just three men in Paris today who are really making the peace treaty: President Wilson, Lloyd George and M. Clemenceau. They are the three wise men to whom the world is looking to put an end to war and usher in the era of permanent peace. It is a remarkable thing that each of these men is untitled. Mr. Wilson and Mr. Lloyd George are Protestants, and Mr. Clemenceau, an anti-clerical, is at least a believer in the Protestant doctrine of the right of private judgment and self-determination in matters of religious belief. Mr. Clemenceau spent four years in America and married an American woman. Two have been teachers. All are radicals; each is gifted with vision, courage and possesses the ability and the power to make his vision practical and practicable. The three have worshiped the star of hope that presages the dawn of a new era and each has hitched his wagon to that star. Each has brought his gift and has dedicated it to the service of humanity. Who can doubt that such a combination can fail to achieve the result we all long and pray for?

Where Plus Means Minus

THE total amount of money spent by the people of the United States on liquor in 1917 was $3,186,630,750.62. During the same period the members of the Protestant churches in the United States gave, in round numbers, $40,000,000 to missions at home and abroad. This leaves a balance of $2,960,000,000 in favor of the liquor traffic. This huge sum is in reality a total loss. It has vanished down the throats of millions who are none the better and much the worse for it. And to it must be added loss of efficiency in the workers, decrease of output in manufacturers, increase in crime, sickness, misery, poverty and death everywhere, chiefly visited on the innocent. Also, included in the debit account is the capital, time and labor sunk in the production of grain for brewing and distilling purposes and the unprofitable use of farm land to raise these products for these purposes. The "unjust steward" of the parable may have been a grafter, but he was a piker compared to his 20th century successors in unnecessary and criminal waste of the good gifts of God to man.

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Heroes at Home

THE eager inquiries of some of our returning soldiers: "Is New York 'dry' yet?" is one to give us pause. The boys have been "dry" for many months and some of them say that we are depriving them of a vital part of the "democracy" they fought to preserve, by forcing prohibition on them. The ban on strong drink was not, of course, officially one of the "moral aims" for which we went to war. But it became a war-time necessity to secure efficiency. The efficiency so secured helped to end the war in record time. Shall we lose our war-time efficiency in times of peace? The soldiers who won the war have a right to say much about the moral aims that are now to be translated into actualities. Will they throw away one of their most useful weapons in the hour of victory? They may, as President Wilson has finely said, hang up their sword or rifle as an honorable symbol of their heroic service in a great cause. May they not, as splendidly, display their heroism by relinquishing, now that its sacrifice has proved its

worth and done its work, a purely selfish and destructive gratification of a distinctly lower appetite? We think they will. But they will need encouragement to do so from all those upon whom no such stern necessity has been laid.

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World Prohibition

THE need for world prohibition is evident when one considers the probable effect of prohibition in this country. The inevitable result will be the exportation of the surplus liquor to non-prohibition states or the setting up of breweries and distilleries there, as will be the more likely course. The obvious dumping ground will probably be Africa, whose western coast line is, sad to say, still described as "one long bar-room"! China and Japan will also be open to the menace of the liquor traffic when it is barred in this country. Mohammedan lands will not be so susceptible, for strong drink is forbidden to the faithful, at least in theory. The "dry" South today is due to the conviction among white folk that liquor is a serious and dangerous menace to its black folk. If so, what about Africa?

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The Demon Rum to be Exorcised

THE Presbyterian Board of Temperance has appropriated a quarter of a million dollars to help promote world prohibition in a five-year campaign.

This announcement was made at a meeting of 20 leading national temperance organizations just before Christmas in Washington, at which the following next steps in the fight were outlined: The securing of legislation against the possession of liquor as well as its manufacture and sale; the enforcement of anti-liquor laws by the government and not by individuals or voluntary societies; making liquor and machinery for producing it contraband property; the securing of injunction laws making liquor a nuisance; the enactment of a search and seizure law; legislation against the vending of patent medicine containing large quantities of alcohol; the consideration and practical working out of the "concurrent powers" given to national and state officials in enforcing anti-liquor laws; the securing of an effective "information clause" which will compel a man served with liquor to tell where he purchased it; and the securing of a bill to enforce war prohibition.

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Child Labor

IT is much to be hoped that the Christian laymen of this country will actively support the bill now before Congress to put a stop to child labor. The former act, won after a long, hard struggle, was declared unconstitutional but the new bill has been carefully drawn, so as to make it "fool proof enough to get past the Supreme Court," as Professor McCarthy of Wisconsin used to say. A recent survey of conditions in North and South Carolina, Georgia and Rhode Island shows that conditions in these states are intolerable: children being found at work for at least 11 hours a day. This means little or no education, impaired health, bad morals. Big business ought to be big enough to prohibit this atrocious form of human exploitation.

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Where Minus Means Plus

IN August last year the U. S. Army Salvage Corps saved more than $3,000,000 worth of supplies from the battlefields and camps in its various sectors. This was an average monthly amount. It is reasonable to infer, therefore, that during the 18 months in which the U. S. Army was actually in the war, its Salvage Corps rescued $54,000,000 worth of property from the scrap heap. This amount is but a drop in the bucket compared to the billions spent in the prosecution of the war, but the principle of salvage redeems the "drop" from oblivion. Besides, it illustrates an application of the principle of stewardship which might well be utilized in every department of government, national, state and municipal, where "everybody's money" is "nobody's money" in too many instances. Though the money balance is an adverse one in this instance, the moral balance more than offsets it.

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Keep It Up!

MR. HOOVER taught us the virtue and showed us the value of saving food. He counsels us to continue to practise this virtue. In our name he

has pledged Europe 20,000,000 tons of foodstuffs in 1919. This means the saving of a pound of food a day by every man, woman and child in the United States. Mr. Wilson tells us that this will buy peace in the revolution-torn centers of the world. Such a peace will be cheaply bought at such a price. But while the result, as regards Europe, will be worth this cost, the effect upon ourselves will be incalculably greater. We have been wasteful stewards of an incomparable heritage. To go back to our former habits of extravagance, even were there no such need as exists in Europe, would be a disgrace. To do so, with this need so evident, would be a crime. Besides, we must not let ourselves go back to our former habits in any sphere of life or activity. We are in grave danger of slipping back to the old order of things now that the strain of war is over. The world paid a heavy price to overthrow the old order. It cannot restore it without disgrace and disaster. We have reached a higher standard. Let us keep up to it and let us keep it up!

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The Barometer

THE steel business is the country's business barometer. It is therefore most reassuring to read this statement of Judge Gary, its head:

"The country never was more in need of its workers than it is now, and it will use all the workers it can get. I don't believe there is going to be any menacing unemployment problem. We are in an era of prosperity hitherto undreamed of. What we need is simply to get to work and not talk about unemployment." This is cheering news in these days of readjustment and reconstruction. If we are "in an era of prosperity undreamed of," there should be little trouble in financing all effective church enterprises. But we must keep on educating the nation in the matter of stewardship for all that. Stewardship must keep pace with prosperity and be the ruling principle of its administration.

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Religious Self-Determination

THE application of the principle of self-determination in existing nations and in nations-in-the-making is exhibiting changes in the personnel and in the titles of their rulers. Crowns are being donned and doffed; kings and presidents are being elected and ejected with bewildering rapidity. Real rulers, not titles, figureheads or baubles, are in demand and only such will survive. The same principle will probably rule as the result of the religious self-determination of the peoples of the world. Some will prefer pontiffs and ecclesiastical potentates of all ranks and titles; others will be satisfied with presbyters and lay-preachers. Uniformity in ecclesiastical polity is not expected any more than it is desired by different peoples with differing temperaments. The Great Commission was given to the whole church in trust for the whole world. It has never been dependent upon hierarchies alone for its fulfilment, however they may promote the best interests of ecclesiastical good order and discipline. The first duty confronting the church today is simple compliance with its marching orders: "to preach the Gospel to every creature." The Commander-in-chief has ordered the advance. Every loyal sub-commander, whatever his rank, will repeat it and see to its fulfilment. To insist on precedence; to fuss over the cut of a uniform or to insist on the full performance of the precise ritual of arms in a crisis of battle is to betray a lack of the qualities of leadership that only courts defeat, disaster and disgrace. The church must put first things first or she will only continue to mark time or countermarch when advance is the only possible part of duty and honor.

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"A Better Brand of Us"

YEARS ago Henry Drummond said: "The immediate need of the world at this moment is not more of us, but a better brand of us." This need is still immediate; never more so. The world war has emphasized it, but if we are to reap any advantage from its sacrifices, we must produce the better brand or perish. One of the compensations of the war was the fact that it did produce a better brand than Germany, at least, thought was possible, or even we ourselves did. But most of the better brand were sacrificed to Germany's miscalculated pessimism. Have we enough left

to supply the world's need? We think so. But we need to demonstrate the fact. And the demonstration must be made in the reconstruction period into which we have entered. By its fruits we shall know them. The war was a people's war. The peace must be a people's peace, too. Those of us who, perforce, must "stand and wait" as the peace is made, can at least think straight and help to fashion the world-thought whose influence will make that peace worth while.

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"Shine Inside"

COLD weather has driven the open-air shoe-shine man to cover, and his sign now reads as above. Despite the ancient jest that no one wants his shoes shined inside, one may take the phrase as a reminder that while few of us can shine outside, all of us can shine inside and that if we shine brightly enough inside some of it will be visible outside. Shining inside is not easy. It gets no applause, but that of conscience. But it is a sign that at least the light that is in us is not darkness. Outside shine gets tarnished; inside shine escapes that risk and lasts longer.

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Ethics and Business

THE Reconstruction Conference of the United States Chamber of Commerce, held at Atlantic City December 3-6, has called out numerous comments from leading journals, but none more striking than the following which appeared in *The Nation* in its issue of December 14: "The business men who gathered at Atlantic City would certainly not have denied that the obligation to do justice and love mercy was as binding in commerce and in manufacturing as in personal relations. It was conspicuously evident throughout the conference that the ethical responsibilities of business have come to be recognized far more widely than ever before."

In 1914 Germany was preaching the doctrine that the state was above the moral law. "The state can do no wrong." "The state is the sole judge of the morality of its own action. It is in fact above morality, or, in other words, whatever is necessary (to success) is moral" (Bernhardi, p. 49). It was not so very long ago that men in this country were practicing if not preaching the doctrine that business is above morality. "Business is business, and religion is another thing," was a common saying. But to-day business has seen a great light, and a business journal writes this in its leading editorial: "Collective experience has shown that the moral order of the universe is as Jesus said, and that the way to keep safely and successfully in with it is the way he indicated." And again. "The discipline of the Sermon on the Mount has made its way because men found that it could be applied to the circumstances of life in this present world, and that wherever it was applied, it was saving."

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"Grousing"

IT is the inalienable right of the soldier to "grouse," as Tommy Atkins calls it. But to his credit be it said, he only indulges it when he is inactive. He loses it in action. Wherefore, it is not extraordinary that he has expressed his "grouse" concerning the Y. M. C. A. He has been unfair and ungrateful in this matter, but his criticism has only served to bring out in bolder relief the fine work which this splendid organization has done both at home and abroad. The critics have forgotten that the work of the Y. M. C. A. was largely confined, by the War Department, to those who were in camps and billets behind the firing lines, whereas the Red Cross looked after the sick and wounded on the firing line. Naturally, the boys have a high regard for the Red Cross which gave them aid in their first desperate need and forgot that they owed their comfort and entertainment, while in camp or rest billet, to the unwearied efforts of the "Y" men. The wounded, with their customary bravery, did not "grouse." But the unwounded could, and did, indulge their proverbial habit without let or hindrance. Instances there are without number, however, of great bravery and devotion displayed under fire by the "Y" men, many of whom "went West," many more were wounded and still more were cited and decorated. The Y. M. C. A. asks no exemption from criticism; it has wisely invited it. But it should not be subjected to unfair and ungrateful abuse.

The Biggest Thing Yet

From an Address of S. Earl Taylor

At the Missionary Education Movement Dinner, January 13, 1919, Hotel Astor, New York

THE other day I saw a press dispatch to the effect that a movement was now about to be put forward for securing $600,000,000 for foreign missions. I felt about it as the lady did who was congratulated upon the report that she was about to be married. She said, "It isn't true, but I thank God for the rumor." As foreign missionary secretary, I am delighted with the report, but it isn't the whole truth. Now, what is it? It is true that on the seventeenth of December about one hundred and thirty-five representatives of home and foreign mission boards met in New York city to consider the possibilities of a great united movement in the behalf of Protestant Christianity. It is true that at the end of a day of most earnest prayer and discussion, they unanimously professed their belief that the time had come when such a movement should be undertaken. It is true that they appointed a Committee of Twenty to prepare a plan, and that committee has unanimously adopted a plan which will be presented before the Foreign Missions Conference and the Home Missions Council.

What Does This Plan Involve?

The plan involves, first, a statement as to the purpose of the campaign. Plans have been carefully formulated to present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort and meet the unique opportunities of the new era.

While the movement was primarily a home and foreign missionary movement, it is broad enough to cover all those interests in the United States and Canada outside of the local church budgets which are naturally related to the missionary enterprise through national agencies, denominational and interdenominational.

The Plan in Detail

The plan further involves the organization of a National Committee of One Hundred, representing these allied interests; second, the federation of the forces of the Christian church by state, cities and communities, so that the church of Jesus Christ will present a united front in trying to deal with the problems of this great hour.

Surveys

What is the next feature of the program? A thorough-going, scientific, careful survey of the home and foreign missionary fields of the world; to discover what the American churches ought to do in the great cities of this country, in the industrial centers and in the rural sections, among that increasing and migrating group of people represented by the negro race; to study what they ought to do unitedly by a program that will be in itself complete; and then to attempt to fit each one of the great nations into that program so that we will all do our full part. And likewise in the foreign field: To try to study China as a whole, to have done with the folly of having the Methodist Episcopal Church trying to lay out a national program for China and do it alone. It cannot be done that way. We must all see what the task is. What are the unoccupied parts and what would be a national program for China and India and Africa, and the other great nations of the world?

Educational Campaign

Having secured the surveys and the results of the surveys, then to have a tremendously powerful educational movement to acquaint the people of North America with the facts in the case. It seems to me that the Missionary Educa-

tion Movement will find its great opportunity: To go before our communities with a great educational program which will place before our people something in proportion to this world's task.

And then another feature: Having touched upon organization, the surveys and the educational program, launch a very powerful field campaign to sound anew and with new power the message that the time has come for the Church of Jesus Christ to take its central place in the matter of international relationship.

The Financial Psogram

What are to be the proportions of that campaign? No one can tell. If you see rumors and reports in the papers, this side of next October, as to what it is proposed to do, do not believe them. This program is projected, not on a basis of guess, not on a basis of percentage and the like, but on a basis of accurate figures—a program which can be put down upon the table and can be analyzed, a program which will enable us to see just exactly what we will expect to do and what we will be able to do. Now, in that program, a suggestion has been made of a $600,000,000 item. The churches last year gave to their local causes $300,000,000. For a practical program, it would require $300,000,000 to carry forward the missionary, benevolence and other things outside of the local budget, so therefore we have the figure of $600,000,000. Nobody knows. But we do know this, that three movements already have programs projected this year which now call for some $40,000,000, and at least in two of these the retired preachers' fund are not included, nor are the educational funds. It will be a task of such proportions as will receive the attention of Christendom.

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A Prophetic Word for the Times

By Theodore Roosevelt

America's Foremost Lay Preacher

I PREACH to you, then, my countrymen, that our country calls not for the life of ease but for the life of strenuous endeavor. The twentieth century looms before us big with the fate of many nations. If we stand idly by, if we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by, and will win for themselves the domination of the world. Let us therefore boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods. Above all, let us shrink from no strife, moral or physical, within or without the nation, provided we are certain that the strife is justified, for it is only through strife, through hard and dangerous endeavor, that we shall ultimately win the goal of true national greatness.

The Right of Way

The great Inter-church World Movement gladly gets the right of way in this issue. The omission of illustrated features this month will greatly enrich future issues.

Like a Tide of God

By William Hiram Foulkes

General Secretary New Era Movement Presbyterian Church in the U. S. A.

THE whole Protestant church must be united in action. Other methods of union, desirable and even imminent as some of them are, are no substitute for the allied strategy of a Christian offensive.

Dr. Munro Gibson, in a recent *British Weekly*, pitilessly and yet appealingly, challenges a divided church. Surely the object lessons of the hour, the vastness of human need that has been disclosed and multiplied rather than diminished by the war, and the heart-breaking and as yet unanswered prayer of Christ, are reasons enough why the church should move forward like a mighty army.

The proposed Inter-church World Movement, as I pen these lines, is still only on the threshold of actual life. None the less it inspires me as no other single prospect in the whole range of Christian enterprise. The marshaling of the whole Church of Jesus Christ in North America for its whole Kingdom task, individual, national and overseas, is a conception worthy of the day and of the church. The united program survey, educational campaign and financial response which will follow in due order, are all parts of a movement which is coming like a tide of God. Who can stay it? Who of Christian heart desires to stay it? May God hasten its coming and make every division of the King's army, every company of followers, every individual soldier, ready to lay down life utterly in order that his kingdom may come *now* and that his will may be done on earth *today* as it is done in heaven.

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Why Combine?

By Alfred Williams Anthony

Executive Secretary Home Missions Council

A UNITED movement of all the churches, through all their agencies—home, foreign, and educational—seems needful for several reasons, which lie almost on the surface of things.

(1) There is an expectation, almost a demand, for united action on the part of the church, such as probably never existed before. All of our people, of every color, stripe and kind, have been working together under pressure of the war for a great variety of benevolent and philanthropic objects. In the minds of people it would seem almost a disgrace if the churches should not now work together.

(2) A common testimony is needed, a testimony not alone of essential unity, but now in concrete and specific terms of a common ministry unto human welfare, and of purposes enlarged and clarified in definite proposals and tasks.

(3) It has been discovered, with increasing clearness, that the parts of the great Kingdom of God are of necessity intimately related, and that these parts can no more remain in isolation than the kingdoms of the world have been able to remain indifferent to the world's welfare because of supposed boundaries which separated them, whether of seas, of rivers, of mountains, or of "imaginary lines." A

part is more lonesome to-day than ever before,—indeed, it is almost impossible.

(4) Efficiency resides in unity of action. There can be no effectiveness of effort save in the combination and coordination of allies. This is almost a commonplace of street parlance to-day, with reference to Foch and a supreme war council, directing the movements of the troops of many nations.

(5) It has been impressed upon us also how vast the aggregate may be of single items and atoms when accumulated. An ounce of sugar a meal saved by a million people may almost sweeten the world. The mobilization of dimes and dollars may finance humanity's welfare.

(6) There is a Great Spirit, promised as the Comforter, whose presence, unconfined by phrase or organization or ecclesiastical polity, is manifest in all who with receptive minds and hearts will receive Him. He needs to be released for His testimony amongst men; and He has been manifest from the first day of Pentecost until now, chiefly when men have been "of one accord."

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A Pull All Together

By Samuel M. Zwemer

of Cairo, Egypt, Missionary to the Mohammedans

THE slogan in the playground of the old red schoolhouse on the hill in my boyhood days came back to me at the memorable meeting of the secretaries of Foreign Mission boards in New York city on December 17. When we had the tug-of-war between opposing factions the gleeful shout rang out: "Now a long pull, and a strong pull, and a pull all together!" It was when the emphasis of voice and muscle fell on the last word that our opponents or we were brought tumbling over the chalk-line. It is the pull all together that means victory. The work of missions is a tug-of-war. Paul called it a wrestling match against principalities and powers. Since his day—and was there ever a better captain or a stronger team?—it has been a *long* pull for weary centuries against fearful odds in the non-Christian world. With the nineteenth century began the *strong* pull when Carey and his successors showed us how to attempt great things for God and how to expect great things from Him. The work became world-wide. To evangelize the whole world was the definite task set before us, and yet the forces were not aligned. There was a lack of unity. A synchronism of effort was absent. Then came the Edinburgh Conference with its new program of missions, emphasizing the vital unity of the task and planning for a unification of the scattered forces. The national churches in the foreign field became an example to the churches of Europe and America in their desire for organic union and united efficiency. The war with all its horrors brought home one lesson: that victory depends upon a united front and unity of command.

The meeting on December 17 will mark a new era in the work of foreign missions if it inaugurates a proposed combined campaign for missionary education and financial budget. The advantages of the method proposed are so evident that one is surprised to find any criticism or objection. We have everything to gain and nothing to lose by pulling together in this tug-of-war. It will awaken enthusiasm in the hearts of those still dormant. It will prove the wisdom or unwisdom of our methods by the supreme test of efficiency. It will eliminate waste of time and money. It will give us the power of concentration through publicity in a way never before attempted. Healthy emula-

tion will take the place of morbid criticism and competition among the rank and file of Christians. Unless all signs fail, when we pull together we will win the tug-of-war. It is for this that the laymen in all the churches have been waiting. With united effort, united leadership and united enthusiasm the evangelization of the unevangelized world can be accomplished in our generation.

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The Mind of the Spirit

By Charles H. Pratt

Field Secretary of the Presbyterian Church in the United States

THE Inter-church World Movement had its origin I verily believe in the Mind of The Spirit. Every discussion of its plans and aims has been characterized by such unanimity of opinion that we may assuredly gather that they meet the mind on the Spirit Who gives unity.

The Origin of the Movement

Historically that which we now call the Inter-church World Movement had its origin among Presbyterians South. The writer introduced before his foreign mission board a resolution asking all the mission boards of America to meet in New York to consider together if it were possible to project and carry forward a united work in which all were vitally interested. The chairman of that board sent out invitations to all of them. The responses were remarkable. Without exception they were all in sympathy with the aim expressed. The number that met and their representative character all showed unmistakably that the time had at last come when men felt that we could and must move together in accomplishing the common tasks of us all. A committee of twenty was appointed to present at a later date a working plan. That committee had frequent sessions. All its discussions were characterized by a consciousness of the tremendous issues involved. We were much in prayer.

The plan that was finally adopted had the hearty assent of every one present. It was presented to the different secretaries' conferences—where if anywhere knowledge should be had of what is now needed in view of all that confronts the cause of Christ throughout the world. Those conferences, gathering in their different places, after full knowledge of all involved, voted without a dissenting vote to unite their forces to bring to pass the things decided upon. That of itself may be called a miracle of intercession.

How the Movement Grew

The Committee of Twenty was joined after these different conferences had adjourned by twenty additional members who had been appointed by the four great home and foreign meetings. That Committee of Forty elected a General Committee of One Hundred and decided upon a time and place for their meeting. At that meeting, February 5-6, the plan adopted will begin to be put into practical expression. So much for the bare facts connected with the first serious attempt of the Protestant churches of North America to unite in doing the things upon which all are agreed.

It is not a plan for organic union. It distinctly disavows being such. Other agencies are at work upon that matter. It desires to exalt the Church of Jesus Christ as the hope of this nation and of the world. It does not believe that the Church is either dead or nigh unto vanishing away. It is believed that if we unitedly survey our tasks both at home and abroad, with a common leadership, we may go far upon the road to giving to Jesus Christ his rights in our own land and in all the lands of the earth, so far as those lands look to us for his knowledge.

Corsica or Galilee?

By W. I. Chamberlain

Corresponding Secretary Reformed Church in America

THE Interchurch World Movement is not a mechanical scheme created merely from a restless desire for activity and with an immature hope of meeting the trend of the times, and thus urged upon the churches. It is rather the natural outgrowth of these challenging times, and the response of the church of Christ to the needs and demands of these great days. The mission of the church has been invested with new urgency by conditions rising out of the present war. A program that might have been adequate for a world at peace will not be sufficient for the days and years that are immediately before us. The whole program of the Church must not only be conceived anew, but be made thoroughly practical and greatly enlarged upon the basis of a sacrificial motive whose power is now universally recognized.

Has Corsica Conquered Galilee?

Multitudes have been asking the question through these recent years of strife, "Has Corsica conquered Galilee?" and the tragedy of these years has lain in the fact that Corsica appeared to have momentarily eclipsed Galilee. However, in the midst of these confusing, crushing and testing days, it has been found that some things cannot be shaken and that they abide; among them the facts of the past and the hopes of the future. With Christianity, apparent defeat has always been the gateway of life, the Cross, a prelude of the resurrection.

The Challenge of Corsica

Increasingly we have learned in these revealing days that the issue between Corsica and Galilee presses not only in Europe and America, but in Asia and Africa, in the fields where Galilee has been making its renewed appeal in the Christmas season through which we have just passed, in the name of him who has forever made its association precious. The challenge of Corsica must be accepted by the church which had its birth in Galilee. The church must covet of its Lord new grace and new consecration in order that the inefficiency of the past may become the most glorious efficiency with which the Gospel of Christ has ever been proclaimed to mankind! The reason why the knowledge of God must cover the earth as the waters cover the sea is now more manifest that ever. Nothing less than the complete saturation with religion, pure and undefiled, will save the world from such sudden outbursts of unholy ambition and strife as have in these last days overwhelmed it.

The Moral Equivalent of War

Can Christianity supply a moral equivalent of war? In the peaceful civilization to which it is hoped the world is now approaching what shall take the place of war as a means for the development of the hardier virtues, and an opportunity for the manifestation of our heroic devotion to our homes and country? How can the discipline of service and of sacrifice, engendered by the war, be carried over into the times of peace? In spite of all the lamentable consequences of war; its release of many of the baser passions; its benumbing of natural sympathy; its disruption of religious fellowship; its permanent alienation of peoples; its long postponement of the brotherhood of man; in spite of all this which the world has been witnessing with a heart saddened almost to despair, it is to be remembered that we shall not have enduring peace and the higher development of the race, unless there is found some moral equivalent of war. It is of the utmost importance for the future of Christianity that the followers of Jesus Christ manifest a similar love and devotion for His world-wide Kingdom whose interests have been imperiled by this world conflict. In this way we may become God's means in making the wrath of man to praise Him by convert-

ing the recent sorrow and loss due to this lamentable conflict into agencies for the spiritual enrichment of the life of the world. By this means alone can we demonstrate that Christianity has provided us with a moral equivalent of war. And how can a task so great and so serious as this be accomplished unless it be that we take unto ourselves in all seriousness one of the great lessons of the war and proceed with our task together?

The Conquest of the Galilean

Our missionary enterprise has come, as it were, to the crossroads. A policy of faith, of advancement, of aggressiveness must be maintained in the name of the whole church, for it cannot be maintained without the background of the whole church. We have reached the place where deficits must be cleared off and where inadequate financial resources must not hinder or they become intolerable. In this crisis as well as in this opportunity—rather may we say in the crisis created by the opportunity—is not God speaking? What will our answer be? Shall we not go forward together? Indeed, dare we do otherwise?

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Is this the Time to Sound Retreat?

From the Oriental Missionary

"IS this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons life, new destinies confront,
Stern duties wait our nation, never won
To play the laggard, when God's will was found?

No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all the fulness is the Lord's,
Great things attempt for Him, great things expect!
Whole love imperial is, whose power sublime."

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A World Program

By J. Campbell White

President of the College of Wooster, Wooster, Ohio

OF all the religious developments of modern times, the most deeply significant and promising is the Interchurch World Movement of North America. This movement aims at the fullest cooperation possible among the Protestant churches of the United States and Canada, in their entire educational, missionary and benevolent work. The plan adopted calls for a combined survey of the fields of need, both at home and abroad, a combined educational campaign to have these needs understood and realized by the churches, a combined financial campaign each year to provide the funds required, and a combined treasury to ar-

range for the equitable distribution of all funds received, on the basis of approved estimates.

Unanimous Approval

The movement has received the unanimous endorsement of the leaders of all Protestant churches in America, as represented by the Council of Church Boards of Education, the Home Missions Council, the Foreign Missionary Conference and the Women's Councils of both Home and Foreign Missions. These five most representative national organizations of church leaders all acted favorably upon the plan between January 8 and January 15, 1919.

A general committee has been appointed, with full power to enlarge its membership, to create such sub-committees as may be required and to carry the plan into full operation. No financial campaign is to be undertaken until the spring of 1920, in order to give time for a fresh and thorough study of the needs to be met. It is expected that a similar financial campaign will be conducted each year, based on the growing knowledge of the fields to be occupied and the needs to be met.

Organize at Once

In the meantime, it is not intended that the movement should be quiescent. Every community should organize its cooperating committee to help in studying the needs and in carrying the plans into full effect. Millions of people should be enlisted as intercessors. A vast process of education will be required to lead multitudes of people into fuller knowledge of community, national and world problems that can only be solved by the church. An organized effort should be made to lead the young people of the nation to pursue their education and prepare for larger leadership in this great world program. New standards of stewardship need to be presented almost universally. Many readjustments need to be made to prevent needless duplication, competition and waste. The whole church needs a new accession of divine life and energy in order to fit it for these stupendous undertakings in making Christ and his principles dominant in all the life of mankind.

The war has taught the church the value of unity of plan, and cooperation in working for a common end. This movement aims deliberately at the enlistment of the whole church to carry into practical realization Christ's program of righteousness, peace and goodwill throughout the nation and the world. It constitutes a fresh challenge to every-day life, for the fullest possible surrender to Christ as Lord, that he may abide in us and do his mighty works to the end that his redeeming purpose for all men may be realized.

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Report of the Committee of Twenty

ON December 17, 1918, one hundred and thirty-five representatives of the Home and Foreign Mission Boards and allied agencies met in conference in New York city at the call of the Foreign Board of the Presbyterian Church in the United States to consider the advisability and feasibility of a united campaign. The entire day was spent in the consideration of this question and it was unanimously agreed that the time was ripe for such a campaign.

A committee of twenty was appointed to outline a plan to be submitted to the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign and Home Missions.

This committee presents the following report to these agencies for approval and favorable recommendation to their constituent bodies: That there be organized

The Inter-church World Movement of North America

I. Purpose

To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort and meeting the unique opportunities of the new era.

II. Interests Included

While primarily a home and foreign missionary movement, the movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

III. Methods

1. Organization
   (1) National
      a. General committee of approximately one hundred.
      b. Executive committee not to exceed fifteen.
      c. Canadian council.
         (The questions involved in the movement that are peculiar to the Dominion of Canada, should be referred
   (2) State and local
      The organization throughout the country in each state and local community of all the Christian forces into some form of inter-church committee or federation.
2. Survey
   A thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.
3. Education and Publicity
   A thorough going educational and publicity campaign to carry the facts of the survey to the entire Protestant church constituency in America and to every mission station throughout the world where the churches of North America are at work.
4. Field Campaign
   A field campaign for the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Inter-church World Movement of North America, to appeal for the resources of spiritual power, life and money called for by the survey and to organize all the forces for the carrying out of their full part of the program.
5. United Budget and Treasury
   A united budget which shall constitute the financial objective and which shall be presented to the constituency of the cooperating agencies together with the educational and spiritual objectives of the movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the cooperating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational

treasurers a central treasury be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the cooperating agencies, and through which donors who so elect may contribute directly to the united budget. The functions of this central treasury shall not be administrative but to assemble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing house between the cooperating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

6. Financial Drive

A united financial campaign in the spring of 1920, or whenever, in the judgment of the leaders of the movement the churches are sufficiently prepared, to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

7. Conservation and Extension

A conservation and extension program to be worked out as the movement progresses to insure the sustained cooperation of all the forces involved.

8. Expenses of the Movement

The movement to be financed out of funds secured and not by direct assessment upon the participating bodies.

IV. Immediate Steps

If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Council to their participating bodies, the Committee of Twenty shall proceed to complete the organization by choosing members of the general committee who shall act with full authority to carry out the foregoing proposals.

S. Earl Taylor, *Chairman*
William B. Millar, *Secretary*
Mrs. Fred S. Bennett
James E. Clarke
Miss Mabel Cratty
D. D. Forsyth
William H. Foulkes
Principal Alfred Gandier
(R. P. Mackay, alternate)
Fred P. Haggard
F. H. Knubel
Bishop William Lawrence
(Bishop A. S. Lloyd, alternate)
John R. Mott
Cornelius H. Patton
Mrs. Henry W. Peabody
Fred B. Smith
Robert E. Speer
James M. Speers
James I. Vance
(Charles H. Pratt, alternate
Charles R. Watson
Charles L. White
J. Campbell White

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Think of and Pray For

Foreign Mission Topics for 1919

February—North China.
March—Mexico.
April—Africa.
May—General View of the Field.
June—Industrial and Educational Missions.
July—Signs of the Times.
August—Medical Missions.
September—Japan.
October—Korea.
November—Brazil.
December—Cuba.

Home Mission Topics for 1919

February—Synodical and Presbyterial Home Missions.

March—Sabbath-school Exension; Mexicans in the U. S.
April—Christian Education and Ministerial Relief; Mountaineers.
May—Foreign-Speaking People in the United States.
June—Mission Schools.
July—The Indians.
August—Conditions in America—Industrial, Social, Religious.
September—City Missions.
October—Sabbath-school Extension; the Great West.
November—Colored Evangelization.
December—Christian Education and Ministerial Relief; Woman's Work.

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Wanted—A Governing Principle

By Edwin M. Poteat

"THERE'S a trick in it," said a prosperous Nebraska farmer, reported by Dr. Calkins. He had heard the missionary secretary through a detailed explanation of the every-member canvass. "Yes, there's a trick in it. For I see that if we adopt this plan we'll be giving more money than we intend to!"

Perhaps that farmer has been tricked before and was now on the lookout: a burnt child dreads the fire.

Catch Penny Methods

Catch Penny Methods have long held the field, and pastors and missionary secretaries have, in part, been rated by their resource in devising new plans for extracting an aciduous generosity from unwilling congregations. Men acquired wide reputations as money-raisers and were sent for over long distances to help the church out of debt or to put across a rousing collection for missions. These men often carried a fund of stories, many of them funny; and they began their work by "putting their audiences in a good humor," kept things going by sallies of wit, reached the climax with peals of laughter and closed the performance with an uproarious "Praise God from whom all blessings flow."

Yes; they got the money; it was sorely needed and it did good. But *there was a trick in it.* And the unfortunate pastor or secretary who couldn't turn the trick was helpless under such a system.

A New Conscience

Then came the women—God bless them!—with a new conscience about missions and eager to help. What was there for them to do but to devise new tricks? And we had the era of sewing bees, rummage sales, oyster suppers, bazaars, church fairs, etc. Here again they got the money, it was needed and it did good. And the patrons went away feeling particularly virtuous because we had negotiated a contribution to the poor heathen by way of the ice cream plate. But *there was a trick in it.* Meantime many devout souls who had found the straight road to missionary giving were saying, "You do not need to tickle my palate in order to stir my conscience. When I buy ice cream I prefer to allow the legitimate profit to the dealer; and when I give to missions I do not want the gift compromised by being bound in a bundle of fleshly pleasure."

Uncle Sam's School of Methods--8 pt Ant

Have we here more tricks but on a larger scale? Uncle Sam has raised a lot of money—millions upon millions, and in the liberty loans, billions upon billions. No; it was not trickery this time. Uncle Sam had a sure asset in the undoubted patriotism of the people and he could frankly say, "I need money, millions of it! you have it; give it to me for my men, for my cause." But it has to be confessed that multitudes were induced to respond

only by the atmosphere which Uncle Sam with a bewildering ingenuity had produced throughout the country, which pressed reluctant individuals everywhere with a steady matter-of-course expectation that they would help! What with his artists, his posters, his moving picture films, his four minute men, his spellbinders *and his righteous cause*, Uncle Sam became the most successful collector of big money ever known. Have we not here a road open to higher ground?

The stewardship campaigns of the Methodist and Presbyterian Churches and the new slogan "A Million Tithers in Methodism" will undoubtedly change the climate for the whole Church of Christ in the United States. Similar enterprises of other Christian bodies will help to prepare us for general adoption of a great constructive principle which will undergird all our thinking about business, property, missions, and which will make us ashamed that we ever attempted to finance the Christianization of the world by methods which at their best only touched the task with the tips of our fingers, and which at their worst shaded off through evasion to downright trickery. The world can be made a safe place to live only as the spirit of brotherly cooperation prevails over the spirit of selfish greed, whether individual or national. And men are brothers only in and through Christ Jesus. How can they learn brotherhood, except they know and acknowledge Him, the elder brother?

"As Much for Christ As for War"

The situation admits of no camouflage, no evasions. The cause admits of no refusals. It will require billions of money. When Uncle Sam said: "I need money, millions of it; you have it; give it to me for my men, for my cause," we gave it to him; and the war was won. But the winning of the war has not changed human nature; and the cynic ever with us, is telling us the thousandth time that the next war is already on the way. *It is, unless supernatural grace in Christ Jesus our Lord intervene and change human nature all around the globe.* Accordingly, no enterprise of government (League of Nations), or of business (world commerce), or of philanthropy (Red Cross), is comparable to the one enterprise of making Christ known to all men. The devil's lies, "Men are wicked and cannot be changed," "Trust in force," "Look out for number one," "Be hard," "Rely on intrigue," "There is no God," "Might is right"—these lies are running to and fro throughout the earth. To contradict them and counteract them Christ comes to us whom He has saved and says, "I need money, billions of it; you have it, give it to me, for my men, for my cause." And business, education, philanthropy, statecraft, diplomacy, the Church will all find their final justification and their complete vindication and consecration only when they put themselves in His nailpierced hands and say *"Use us, Lord, to win thy war."*

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The Glory of the Armenian Nation

By Samuel M. Zwemer

SMALL nations have had their place in history as well as large empires. Witness Greece, Holland and Switzerland. Not only have they played a large part in history and in the progress of humanity, but the small nations have often stood in the breach for the advance of great principles of conduct or great truths of God. Witness Belgium in the present war. Armenia and the Armenians are only a small nation, but they have played a great part in history. Their original home was west of the Caspian and south of the Black

Sea. Now they are scattered throughout Turkey, Russia and Persia. They have strong colonies in India, in America and in many other parts of the world.

Armenians Not Wiped Out

The idea that the recent massacres have wiped out the Armenian people and that the race has been destroyed is entirely wrong. Russian Armenia alone has a population of nearly two millions; in Turkish Armenia, even if half of the population have perished, there still remains the other half, nearly a million. A recent number of the *Armenian National Magazine* estimates the total of Armenians at present as still over three millions. This small race has characteristics that cannot fail to awaken the enthusiastic admiration of all save the ignorant and the prejudiced. Their patriotism has shown remarkable energy in every part of the world, and they have been leaders in education and progress. Their family life will stand as a touchstone of their civilization from the days of Xenophon to our day. The Armenian woman has been a faithful companion, a tender mother, and a brave defender of her honor to protect which from barbaric lust she has sacrificed her own life and the lives of her children. The solidarity of the Armenian race and its commercial prosperity have sometimes awakened envy and hostility, but its loyalty and honesty is expressed in the Persian proverb: "Eat the bread of the Kurd, but sleep in the Armenian's house."

Famous Tributes

Two of the finest tributes ever paid to any alien race were those of Lord Byron and Lord Bryce on the Armenians. Lord Bryce said: "Among the peoples of Western Asia the Armenians are unquestionably the strongest; and what I have seen of them both in their own country and in America, where many of them have sought refuge and secured prosperity, leads me to believe them to be in point of industry, intellect and energy, the equals of any European races." This is high praise, but it was surpassed by the famous tribute of Lord Byron, the poet and patriot. He wrote a century ago: "The Armenians are an oppressed and a noble nation, which has partaken of the proscription and bondage of the Jews and the Greeks, without the sullenness of the former or the servility of the latter. It would be difficult perhaps to find the annals of a nation less stained with crimes than those of the Armenians whose virtues have been those of peace and the vices those of compulsion."

Custodians of the Gospel

The glory of the Armenian people is that they have been the custodians of the Gospel in the midst of heathen and Mohammedans longer than any other church. Apart from the stories which have no historical basis, regarding Abgarus and his letter to Jesus Christ, we know that the real founder of Armenian Christianity was St. Gregory the illuminator, who bore the most cruel tortures with superhuman fortitude rather than sacrifice to the goddess Anahid. No wonder that where the founder of the church endured such torture the church which he has founded proved a faithful witness. Wherever the Armenians have gone in their wanderings they have carried the faith of their fathers. Witness to this their immense Christian literature in classical, in medieval and in modern Armenia. The Armenians made translations of the Greek, the Latin, and the Syriac fathers, prepared versions of philosophical works by Plato, Aristotle and others. They have preserved for us the chronicles of Eusebius which would otherwise have been lost. The great Armenian national hymn, commemorating their battles against the Persians in 451, has been carried on the lips of the people everywhere until forbidden by the Turkish authorities. The first book printed in an Oriental language was in Armenian.

The Glory of Martyrdom

The Armenian convents of Vienna, Jerusalem, Smyrna, Alexandria, Calcutta, have developed amidst uninterrupted political misery a presentable literature. They maintained before the war in Turkey, over twenty-five dailies and periodicals of various grades and character. A large number of European and American historians and philologists have studied the Armenian language and literature with remarkable thoroughness. Dulaurier, the great Frenchman, says: "The glory of Armenian literature is the abundance and preciousness of her historical records." Their glory is also that they have been a martyr church for many generations.

From the time when Armenia became subject to Persia, it was the constant effort of Persia to subvert Armenian Christianity and establish Magianism in its stead. To which end the same means were taken that were used in the present war with Turkey. In 859 the dynasty of the Pagratidae came into power and was recognized by both the Caliphs and the Emperor of Constantinople, but in 1079 the greater part of the country became dependent upon Constantinople. From this time on they suffered persecution. They were always unpopular with the Turks. The great massacres began in the latter half of the 19th century. Nearly always these massacres were arranged by the government, soldiers assisting. The signal was given by the government. Abdul Hamid organized them at Erzerum in 1899, in 1893 another, 1894 at Sassun. The chief massacre of all was the following year beginning at Trebizond when over a hundred thousand were killed. In 1896 fresh massacres took place at Zeitun and Van. The same year the dreadful butchery in the streets of Constantinople followed. Then came the revolutions but there was no change for the Armenians. In 1909 twenty-five thousand were massacred in Cilicia. And finally the present war brought the great massacre of which the details are given in the report of Viscount Bryce. It had nearly a million victims.

They Keep the Faith

Adrian Fortescue, the great Roman Catholic historian, at the close of his book "The Lesser Eastern Churches" pays this glorious tribute to the Armenians. He says: "At least for one thing we must envy them, for the glory of that martyr's crown they have worn for over a thousand years. We can never forget that. During all those dark centuries there was not a Copt, not a Jacobite, not a Nestorian nor an Armenian, who could not have bought relief, ease, comfort, by denying Christ and turning Turk . . . and yet for thirteen hundred years often of ghastly persecution, they kept their loyalty to the Christ. And still for his name they bear patiently a servile state and the hatred of their tyrants. Shall we call them heretics and schismatics? They are martyrs and sons of martyrs . . . Who can doubt that those unknown thousands and tens of thousands will earn forgiveness for errors of which they were hardly conscious, when they show the wounds they bore for Christ? . . . For there is a promise to which these Eastern Christians have more right than we who sit in comfort under tolerant governments. "Qui me confessus fuerit coram homnibus, confitebor et ego eum coram Patre meo."

A Light in a Dark Place

The chief glory of the Armenian people, however, is not that they were custodians of the Gospel and martyrs to the faith, but that God's providence has spared them to become in the future even more than they have been in the past,—a missionary church. Their chief glory is not in the centuries that are behind them nor in the present era of suffering, but in the days that are to be when the light of this candlestick will illumine the darkness of the Moslem Near East. Then indeed will the Armenians become the children of St. Gregory, the illuminator. Doubtless they have come to the kingdom for a time like this. Purged in the fires of martyrdom, the remnant of Asia Minor will proclaim that faith for which their fathers died. Everything we do for Armenians now will hasten that day of promise. Every orphanage will prove a training-school for leaders and for apostles. May God hasten the day.

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Proposed Chinese Y. M. C. A.

A movement is afoot amongst the Chinese of Singapore having as its object the creation of sufficient interest to culminate in the establishment of a Chinese Y. M. C. A. there.

At the time of the Boston fire (1872) a great merchant, looking above and beyond the flames that consumed his warehouse, said: "Thank God, I have treasures in heaven that no flames can consume."

A Better Brand of Us

From an Address By Harry Emerson Fosdick

At the Missionary Education Movement Dinner, New York, January 13, 1919

YOU will perhaps recall the story of the Presbyterian chaplain and the Roman Catholic chaplain who lived together very happily in a little village in France for three or four months, working together, living together, talking together with the utmost amiableness, and loving each other, until at last the Roman Catholic was withdrawn from that billet and the moment of parting came. The Presbyterian chaplain grasped him by the hand and said, "Brother, it has been wonderful, thus to have lived together in this happy fashion. You worshiped God in your own way and I worshiped God in His."

We have been visioning splendid plans of new organization for united missionary campaigns, for those high ideals on which all missionary campaigns must be based. But if you are going to put this kind of campaign over, we have got to get a better type of Christian in our American churches. That is fundamental. We must produce a better type of Christian in our American churches.

A New Emotion

This better type of Christian must be an international. Long before this war, the facts were here on which a great adventure in international fellowship could have been born; the ends of the earth brought together by swift, new means of intercommunication, so that in this city was spoken every language under Heaven. But now look what has happened! Between us and Britain there are no more developments than there used to be, no more steamship lines or wires, but a new emotion has arisen to cement and unify us. We are profoundly grateful for those long first years of war when the navy of Britain fought the battles of the war upon the seas. The long casualty lists of Britain stab us to the heart almost as much as though they were our very own, and the president of the Republic rides on Piccadilly with the British king amid the uproarious applause of the English public. Long before the war the same feelings were there, but they were spoiled by an emotion of international suspicion.

Love Casts Out Fear

You cannot defeat a feeling with an argument. There is only one way you can defeat a feeling, and that is to beat it out by a stronger feeling. The stronger feeling has arisen out of this war. It was true before that all humanity had one problem and that they never could solve it until they solved it together, but now there are multitudes of us who, for the first time, see that and feel it and, if we will, this war can become the greatest propaganda for world-wide international fellowship that the world has ever seen. The missionary campaign has a chance now to capitalize for Christ all that new world-wide sympathy that has been begotten out of this war, bringing up for us a better type of Christian than we have ever had in our churches, with a world-wide sympathy.

A League of Churches

This better type of Christian is going to be inter-denominational. Long before this war, we understood that our denominations were not adequate to express the best in modern Christianity or to face the gigantic problems that modern Christianity must have. Oftentimes, shame-facedly and behind closed doors, we would acknowledge that our denominations had come out of historical circumstances, were fitted to them, and now we are the survivors of conditions which have long since passed away; but the war has taken that question out of the twilight where it could be ignored and put it in the center of the world's marketplace, with a spotlight playing on it. No use pretending that it is not there. No

use discussing walking by on the other side. It is there, obstinate and unyielding, and we must do something about a league of churches just as truly as about a league of nations.

We are a great company representing many dozen different Christian denominations. In what we are divided? Divided about Him? No: not divided about Him. Divided about ideals or character? About integrity, usefulness and love? No; not divided about those. About what, then? About ecclesiastical power; theories of the episcopate; the quantity of water in baptism; the formulation of theological details; rituals of ordination; everything that does not really matter; about points that the man upon he street cares nothing for; that woud not make the man upon the street one whit the better or worse if he did. Splendid men like our soldiers can grow up among us not knowing what Christianity is all about.

A United Front

We have not settled yet which is the better form of government. Probably we never will settle it. But for all that, Great Britain and the United States are going into a league of nations for the weal of the world. Nor is there any other open road for the church. This plan for a great missionary campaign to present a united front in exalting Christ in the eyes of the world, that is the surest road toward the thing we are after. But all that we may do in building up machinery will come to nothing unless we can get in our churches a better type of interdenominational Christian.

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A Layman Who Multiplied Himself Fifty Times

THIS is all we are able to account for at this writing, but there are others, we make no doubt, and many thousands more who have been added to the effective forces of the church through them.

The man who multiplied himself was B. McFall Barbour, president of the Edinburgh Telegraph Messengers' Christian Association, a business man, a bachelor and a big brother to his boys. He multiplied himself by no adventitious aids. He was neither a scholar nor an athlete. He was old-fashioned. But he was an exponent of faith and love unfeigned. He taught out of the rich experiences of his own religious life and practised what he preached. He loved his boys and tolerated no cant or hypocrisy. He was a white man with red blood—a leader who led, and who was followed.

Mr. Barbour's Bible class met at 5 every Sunday afternoon in the reading room of the Edinburgh Y. M. C. A. A mid-week meeting was held on Thursdays with discussions. After the Sunday class many of the members went to hear Dr. Alexander Whyte or Professor Henry Drummond—a rare privilege!

Dr. James S. Watson, from whose reminiscences concerning Mr. Barbour (in the *Continent*) the figures are taken, reports the following missionaries recruited from this class:

6 ministers in Scotland
7 ministers in the U. S.
6 missionaries in South America
3 missionaries in China
1 missionary in India
1 minister in Canada
1 minister in South Africa
1 evangelist in Australia
1 superintendent of Home Mission Work in Scotland

To this must be added 15 colporteurs and preachers, all members of Dr. Watson's church in Lima, Peru, and of missionaries supported by the church over which Dr. Robert Freeman of Pasadena, also one of Mr. Barbour's class, presides. Grand total—fifty-one!

Ways That Win

A Big Philadelphia Church

THE Tioga Presbyterian church of Philadelphia, Rev. Robert R. Littell, D.D., pastor, has just completed a very satisfactory initial every member campaign. It was systematically organized several months in advance by enthusiastic business men who counted no sacrifice too great to insure its success, the pastor always leading and keeping constantly in touch with the work by counsel and sympathetic interest.

Publicity

Picture cuts of the mission enterprises of the church were printed in the weekly church calendar which was increased from four to six pages for the ten weeks' campaign of education. These bulletins were mailed to every home in the congregation and included much information bearing on the every member plan.

Two weeks before the canvass a letter explaining the plan in full was also mailed to every house, including a specimen of the double pocket envelope and reprinting a facsimile of the subscription card to be used.

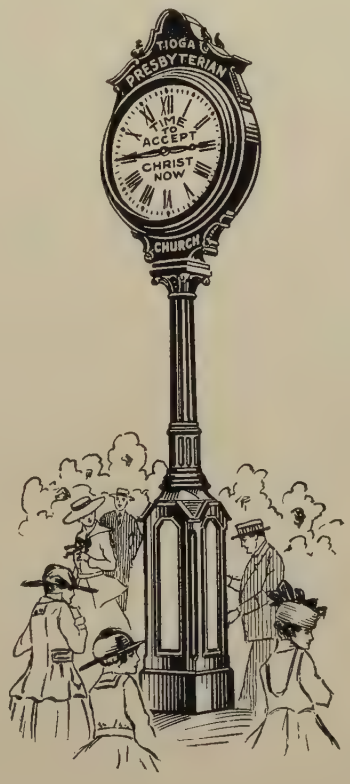
Then the week previous to the canvass the pastor wrote a personal letter to every member on the subject inviting everyone to attend the Sunday morning service and requesting the visitors to meet at the church previous to going out on the canvass, for a brief consecration meeting.

The Survey

The report of the executive committee contained the following information: Out of the total membership of 1,200 there were close to 200 who could not be included in the campaign, some being communicant members only, from an Italian mission, others being non-residents and about 100 being in the service of the country, leaving in the neighborhood of about 1,000 to be called on.

The Result

Eight hundred and fifty of these having subscribed to local church support the year previous and only two hundred and twelve had subscribed to missions and benevolences by the weekly system. The report showed that close to seven hundred had subscribed by the new plan close to $7,000 to missions and benevolences, an increase to this fund alone of $5,457, also a gain of $1,700 to the local church support fund, making a total gain as a result



of the canvass of $7,157 with over two hundred members still remaining to be called on later, who were not at home or could not be visited on account of the storm.

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How Trinity, Buffalo, Put It Over

WE had had partial canvasses several times before and the duplex envelope was used by fully two-thirds of our 300 subscribers to the pledge system. But we were obliged to dip into our general fund as well as make special

appeals in order to pay apportionments and assessments. Our Women's Guild was accustomed to hold an annual bazaar to raise the $3,000 necessary to carry on its work in settlement house and for missions. But counting upon these special efforts to be as successful as usual, a deficit faced for 1919 of something like $7,000.

The Budget

Three weeks were spent in detailed preparation for the canvass which was set for the afternoon of the Sunday before Advent. Our finance committee drew up our budget most carefully, putting under the head of Benevolences not only our apportionments for missions and diocesan expenses but also various objects including the sum needed for our settlement work and for the work of the Women's Guild. Thus we were able to say there would be no special appeals for the regular obligations of the parish and no special collections except at Thanksgiving, Christmas and Easter. The budget when completed showed a prospective expense of $26,700 for parish support and $12,800 for benevolences; and a prospective income of $24.700 for parish support and $2,200 for benevolences, a total of $26,900, of which $13,000 was from pew rents and $10,200 from pledges, the rest being from collections and investments. The exact deficit was $13,600, but we set our goal at increasing our income by $14,000 through pledges. This meant an increase over our estimated pledges of 137 per cent., a somewhat staggering proposition.

Putting It Under

It was found that we must make about four hundred and fifty calls. Ten men were selected as captains of teams and a list of ten names was given to each.

During the first week the rector sent a letter to every family announcing the canvass and its objects, and asking that they be at home on the afternoon of December 24 to receive their visitors.

During the second week the chairman of the canvass sent out a letter asking co-operation and enclosing a folder entitled "A Catechism of Trinity Church," giving much the same information as was given by the charts.

During the third week the treasurer sent out a letter explaining the budget and enclosing a copy of it.

On the Sundays the Rector preached on the Church at large, the Church and the nation, the Church and the individual.

Putting It Over

Seventy-five men were present at the luncheon including the vestry and the most prominent men in the church. Three justices of the Supreme Court, physicians of the first rank, bankers, business men and lawyers, all took part. Census cards and pledge cards were distributed. The men were sent out in pairs and by two o'clock all had gone. The rector and his assistant with the chairman and an adding machine received them on their return. Without an exception all reported "a good time," real enjoyment in the work. The work of tabulation took us until ten o'clock but when completed showed new money to the extent of more than $10,000. Four hundred and thirty-seven visits were made; 258 new pledges were secured. Almost all old pledges were increased. And now when the canvass is practically completed we find we have gained in pledges for parish support $4,500, and for benevolences $10,600 above what we could count upon before the canvass, an increase of 50 per cent. for the former and 550 per cent. for the latter, or a total increase of $15,100.

The by-products are no less valuable. There is a new *esprit de corps* amongst the men who did the work which promises great things. Church attendance has been much better. The whole parish has a better tone. We are thorough converts to the every member canvass.

C. J. D.

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What One M. E. Centenary Area Did

THE Central New York Conference of the M. E. Church, was assessed for $440,000 per year for the Centenary, a total of $2,175,000 for the five years. Dr. Keeney, Buffalo area secretary, directed the canvass and the result is, to date, $1,187,000! The Central Conference has had much education and training in stewardship and the right men have been doing the canvassing. One man who had previously promised 25 cents a week, later gave $500 outright when properly approached. A millionaire secured pledges from a group which totaled 1,400 per cent. more than it gave

last year. The Sunday schools are making a 300 per cent. increase. This is the first Centenary million and if other areas do as well a total of $125,000,000, instead of $80,000,000 will be assured!

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300% Increase for Missions

THE result of the recent every-member canvass in All Saints' (Episcopal) Church, Fulton, N. Y., was very gratifying. The amount received for current expenses was $2,220 and for missions $150, which latter sum will be increased shortly. The rector, Rev. George T. Gruman, says: "The canvass is the most satisfactory of any ever held in our parish, being $1,100 in excess of any amount ever before pledged for current expenses, and an increase of nearly 300% for missions."

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Bishop Endorses the Canvass

IN a recent letter to all the clergy, Bishop Rhinelander, Episcopal bishop of Pennsylvania, urges and approves the diocesan undertaking of the every member canvass. He says: "I am more and more convinced that we have before us a very wonderful and unique opportunity for the extension of the Kingdom. I believe that all our people will answer the call to service if we can have faith enough and love enough to make the appeal to them in the right way. It is a very large undertaking, and it will need especially the spirit of cooperation and perseverance."

He suggests the giving of notice of the plan and purpose of the campaign, explaining it, and praying for it; keeping in touch with the movement through the executive secretary and committee; by enlisting the interest and help of all parish organizations; and expresses a desire for suggestions.

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Make Your Appeal Specific

By Herbert H. Smith in the Continent

ONE secret of department store advertising is the presentation of the price of articles. A clothing store announces that a winter overcoat may be obtained for $22.50 and describes the quality of the overcoat. If it were to adopt, however, the policy of advertising which is in vogue among most religious institutions it might say something like this, "Winter days are at hand. The wise man will obtain additional raiment to protect him from the cold. Come to Black's clothing store."

Individuals want definite announcements. The government, to get money for the war, sells bonds in definite denominations from 25 cents up to $1,000. It does not ask the citizen to support the government in general terms but to buy a bond of specific denomination before the expiration of a certain set period.

Secretaries of mission boards, missionaries and others know that it is easier to obtain money for a specific object than it is to get funds for the general cause of missions. When it is proposed that this plan of specific appeal be followed in church advertising mission secretaries urge in rebuttal that they need money for the less popular objects as well as for those fields which produce pathetic stories.

A recent example of the definite method is given in a page announcement of The New York **Times,** published by a woman's magazine which is creating interest in the rebuilding of French towns. It urges readers to "adopt a town in France," and states in large type, "$200 will set one French family of five on its feet to the point of making it able to support itself." If the reader has an impulse to join in this work but cannot invest $200 there are other "bargains" offered. "Twenty-five dollars will give one child a year of manual training, or buy a stove, or pay for a double bed." "Sixty cents buys a fruit tree for a farm that is now bare."

Every local congregation in making plans for its every member canvass can give prospective contributors a very definite idea of just what a dollar a month, or 10 cents a week, will accomplish for missions. The authorities in charge of the advertising for a convention or similar gathering at which a field registration fee is established may, supposing the fee is a dollar, take another lesson from the department store and have a "dollar sale." The advertising material can tell in considerable detail just what in the way of inspiration, information and education may be obtained for a dollar.

Missionary Movements

Missionary Education Movement

THE eighth annual dinner of the Missionary Education Movement was held on January 13 at the Hotel Astor, New York. About 600 were present. Alfred Marling was toastmaster. The theme of the meeting was "Missions and Internationalism."

Dr. Arthur J. Brown, of the Presbyterian board, spoke on the work of the movement in this present hour of the world's crisis. He made a plea for the creation of strong moral standards to meet the period of reconstruction.

Dr. Ernest F. Hall, the new general secretary, briefly outlined the policy of the movement. He said in part:

"The Missionary Education Movement has co-operated with the mission boards for sixteen years, but thus far we have done what seems to be mere experimenting in a laboratory. The time has come when the church, with all its agencies properly co-ordinated, will make use of these experiments on a large scale and fully instruct this whole membership concerning its work of spiritual reconstruction. Some one said concerning Shakespeare, 'He saw what other men merely looked at.' These days need men and women who can see things, who can see through things and who can see a thing through. Shall we not henceforth regard the church in terms of a great practical university, with tens of millions of eager students who, with spiritual motive, will be studying places and things for purposes of universal human welfare and endeavoring to see things through, according to the purpose of God. May he grant it!"

Rev. Dr. S. M. Zwemer said that the barrier between us and our foreign brothers was not that of a budget or that of a lack of vision, but of a heart that is not full of sympathy for and understanding of those on the other side. Dr. Zwemer's theme was based on St. Paul's words: "God hath made of one blood all nations of men," and was a powerful plea for "super-denominational" and human solidarity.

The speech of Dr. S. Earl Taylor, on the united Inter-church budget, will be found on another page of this issue.

The last speaker was Dr. Harry Emerson Fosdick. He stirred the large company by his insistence on the necessity of the internationalist emphasis in our churches, which could be made effective only by having in our churches more 'interdenominationalists." "Here to-night we represent—how many denominations? Will you please tell me why we are divided? About God? No. About Jesus? No. About ideals of character? No. About what, then? About ecclesiastical polity, about theories of the episcopate, about the amount of water used in baptism—things that the man on the street cares not one whit for, and which would not make him one bit better if he did. Our denominations foster these differences. What's the way out? Not argument about our differences, but a common cause against a common enemy."

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The Home Missions Council.

THE Home Missions Council, which comprises in its membership thirty-nine home mission organizations, representing twenty-four denominations, and the Council of Women for Home Missions, which represents eighteen home mission boards, held joint sessions in New York City, January 14-16, 1919. The subjects of discussion, and most of the business, centered around the general subject, "Home Missions and National Reconstruction."

It was recognized that after-war conditions presented both an opportunity and a serious obligation upon the home mission workers. Said Dr. Charles L. Thompson, President of the Council, "Unless home missions now rise to the chance, it will go ill for our nation, and the nations of the earth." It was recognized that Protestant Christianity must make its influence felt in the home field; and that America must be made a Christian nation, both for her own sake, and because of her influence in the world of nations.

The Chief Problems

In the discussions four special themes were prominent: (1) The church in relation to labor and industrial life, with particular reference to conditions occasioned by the war in new industrial centers, and in the older centers in which populations have been suddenly congested. (2) The development of a community consciousness and of community movements, and the recognition that the community as such, with all of its varied interests, must be taken into account by all workers in the various civilizing and Christianizing influences, social and economic, as well as religious. (3) The new problems connected with negro migrations, and negro ambitions. This involves a recognition of the large movement from the South to the North, the depleting of the ranks of labor in the South, and the crowding of working negroes in industrial centers in the North, and also the new impulses which have been created in negro minds by reason of their sacrifices in behalf of a liberty for all nations on the battlefields of France, which seems to be denied them, because of their color, here in America. (4) Scarcely less important is the increased migration of Spanish-speaking people, chiefly from Mexico, farther north than ever before.

The neglect of rural sections was stressed, and plans laid which will eventuate in home mission boards prosecuting their labors more earnestly, and with a fuller measure of cooperation in rural fields. This coming summer a united movement will be made by eight different denominations in a single state, as a beginning, the state of Montana, so as to secure for every community adequate religious ministries.

Denominational Comity

A forward step in denominational comity was taken, in the formation of "The Associated Evangelical Churches of Alaska," which is to have a central committee, composed of one representative from each missionary agency working in Alaska, with three members from the Home Missions Council, empowered to consider the needs of Alaska as a whole and advise the Boards, in harmony with a common plan, as to the expansion of their work, and appropriations to be made therefor.

Officers for 1919

The officers elected for the ensuing year are: President, Dr. Charles L. Thompson of the Presbyterian board: vice-presidents, Dr. C. E. Burton of the Congregational Home Missionary Society; Dr. S. L. Morris of the Presbyterian Church (South); and Dr. C. A. Brooks of the American Baptist Home Mission Society; recording secretary, Dr. Ralph Welles Keeler, of the Methodist board; treasurer, Mr. William T. Demarest, Reformed Church in America; Dr. Alfred Williams Anthony was re-elected executive secretary.

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Missionary Endowment Memorials

THE Anglican church in Canada is appealing for contributions in order to create a permanent memorial to the fifty thousand Canadian soldiers (more than half of whom were members of the Anglican church) who have laid down their lives in the course of the war. The interest on the amount raised will be spent upon maintaining Christian missions amongst the Indians and Esquimaux who are scattered over the boundless tracts included in Keewatin, Athabasca, and other dioceses of North-West Canada. The suggestion compares favorably with the one which has been made in this country to plant an oak tree in commemoration of every American soldier who has been killed in the war. Such memorials will be permanent contributions to the welfare of each country and are preferable to monuments of bronze or marble which are so often in poor taste and represent an investment that is a dead loss.

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Drs. Zwemer and Poteat on Tour

DRS. Zwemer and Poteat are settling down to the new after-war conditions in the home land. Their January program was one of the fullest and most important of the campaign. Dr. Zwemer completed a series of lectures at Princeton Theological Seminary begun in December. He visited two important colleges—Mercersburg, Pa., and

Mt. Holyoke, Mass. He addressed the Missionary Education Movement dinner at the Hotel Astor, New York; the Foreign Missions Conference at New Haven, Conn., and two important meetings at the Marble Collegiate Church, New York. He and Dr. Poteat addressed a conference in the Broadway Tabernacle under the joint auspices of the New York Federation of Churches and the Laymen's Missionary Movement; then one-day stands at the following places: Nutley and Passaic, N. J.; Poughkeepsie and Elmira, N. Y. The Rotary Club lunch at noon, a meeting with the ministers in the afternoon and a mass meeting at night were the regular features of the program.

Dr. Wm. Jay Schieffelin assisted in one of the Sunday services.

Dr. Poteat assisted in important conferences of the Reformed Church Progress campaign at Flushing, Long Island, and New Brunswick, N. J. Early in the month he lent a strong hand in the Armenian and Syrian Relief drive.

H. F. L.

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Chinese Episcopal Church Missions

THE following extracts from the Constitution of the Board of Missions of the United Anglican, American and Canadian Episcopal Church in China will be of interest to our readers.

The Church acknowledges that responsibility for missionary work rests upon every member of the Church, and upon the whole Church in its corporate capacity. In order more effectively to discharge this responsibility, there shall be a Board of Missions of the Chung Hua Sheng Kung Hui.

At the triennial meeting of the General Synod both Houses of the Synod shall meet together as the Board of Missions of the Chung Hua Sheng Kung Hui, and the third day's session shall be a meeting of the Board of Missions.

The General Secretary shall be a Chinese clergyman or layman, and shall be the executive officer of the Board. His duty shall be to disseminate information and create interest in the missionary work by maintaining touch with the several dioceses through correspondence and personal visitation.

Methodists Plan Army of 50,000 to Push Centenary

COPYING the successful plan of the Committee on Public Information during the war, the Methodist church is enlisting and drilling an army of "Three Minute Men" to push the Centenary Movement in every community throughout the land. There are 50,000 congregations to be reached with an aggregate membership of 6,000,000.

The Methodist Minute Men will be used to speak briefly, as the name indicates, on the great themes of the Centenary. These men will be picked from thousands of charges—if possible one from every charge—and sent out to speak at Church services, before Sunday schools and Epworth Leagues, and at all other gatherings where the message may be presented. The aim will be to keep them busy every Sunday until the close of the Centenary.

The value of the service thus to be rendered by the laymen cannot be estimated. Nor will the usefulness of this organization end with the Centenary campaign Its amazing possibilities for good as a permanent educational and evangelistic force in Methodism are vast beyond measure.

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Farm for French Orphans

BISHOP Theodore S. Henderson, executive head of the Methodist War Council, has completed arrangements for the purchase of property near Lyons, France, to be used as an industrial farm and school for war orphans. This farm includes 200 acres with buildings and a second plot of six acres with a villa of twenty rooms, porter's lodge, barns, etc. The work will be put into immediate operation and there will be no difficulty in securing children. It is planned to accommodate 250 boys. Similar plans to those fulfilled in France are in prospect for Italy and an announcement may soon be made of the acquisition of property there.

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Some one puts the matter pithily when he says: "Financial genius is the ability to cause other people to furnish the means to carry out your plans."

Missiongrams

General Otani, the commander-in-chief of the Allied Army in Siberia, was, in his youth, a pupil of the Rev. Dr. William Elliot Griffis, one of the pioneer American educationists in Japan.

The First Medical Dispensary of the Presbyterian Church in Vera Cruz was opened last year. The credit for this beginning goes to José Coffin, the Mexican pastor, who interested Señora Mirabel, a young druggist and the Christian Endeavor Society of the Church.

The 175 Hospitals and Dispensaries attached to the American Presbyterian Foreign Mission treated in 1917, 704,714 patients. In their schools of all grades, 2062 in number, 77,668 pupils received instruction. The output of their 11 large presses was 95,740,420 pages.

A Campaign Against Hookworm is being undertaken by Dr. Bercovitz of the American Presbyterian Hospital in Hainan. Most of the people of the island are heavily infected. In some regions this infection runs from 90 per cent. of the population up.

Newspaper Evangelism in Japan initiated by the Rev. Albertus Pieters has been also taken up by the Church Missionary Society. As a result of a campaign in one of the provinces of Kiushiu there have been hundreds of inquirers and sixty baptisms. A similar plan has been set on foot by a missionary of the same society among the one and a half millions of the province of Hiroshima, the gift of an anonymous friend having made it possible to insert articles in the papers for one year and thus reach some 20,000 homes every day.

Hon. Mr. Usami, Director of Internal Affairs in Korea, says:

"Korea stands in need of two kinds of salvation—political and religious. Before Japan took charge, Korea was in the midst of four contending nations, China, Russia, Japan and America, and the Korean people were divided in sympathy into similar groups. Now Japan has undertaken to work out the political salvation of Korea. As to the religious salvation, Korea used to have Buddhism and Confucianism, but they are dead, and the only hope now is in Christianity. And we welcome the work of the missionaries so long as it is purely spiritual."

Rev. C. J. L. Bates, of the Methodist Mission in Tokyo, says:

"Japan is doing marvelous things in Korea for the Korean people. She has not only built railroads and highways, telegraphs and telephones, but has made the first land survey that the country has had and made secure every man's title to his property, has established courts and administered justice with sincerity and equity, and has projected a system of education which aims to give Korea a universal public school system within this generation. Japan is doing one of the finest pieces of colonial administration that can be seen anywhere, and my observation a year ago was that the Korean people, while still regretting the loss of national independence, and recognizing the benefits of Japanese rule—the best the nation has had for 500 years—are accepting the situation."

Prayer and Mission Study have boosted the missionary income of the Young People's Forward Movement of the Canadian Methodist Church 529% in 23 years. In 1896 the income was $22,427. This year it is $142,446. The Y. P. F. M. supports 123 missionaries—China, 75; Japan, 19; Canada, 29.

The Missionary Bulletin (Canadian Methodist monthly) says: "Prayer for missions, programs for missions and systematic giving to missions do not exist apart from knowledge of missions. Missionary education is fundamental."

The foundation stones have been laid for a Hebrew university on a site purchased before the war near the Mount of Olives. The establishment of this center of Jewish learning is an important part of the Zionist program.

Bishop Graves of Shanghai writes that on September twenty-sixth he consecrated Christ Church, Quinsan. This church was entirely erected and paid for by the Chinese Men's Auxiliary. On October first he consecrated the splendid new Church of Our Saviour, Shanghai, also built by its native congregation. Bishop Graves expected to sail for Manila on October nineteenth.

Easily the most important event of the year for the material welfare of the whole Malay Peninsula was the opening to through traffic, on July 1, of the Southern Line of the Siamese State Railways. This gives the long-promised railway connection between Singapore, Penang, and Bangkok.

A beginning is to be made to train women for medical service in South India. With the approval of the Madras Government, which is assisting it with a grant, a Medical School for women was opened at Vellore in July. The teaching staff includes Dr. Ida S. Scudder, Dr. M. Kinnaman, Mr. Thomas Harris and Miss M. J. Samuel. The chemical laboratory of Voorhees College is available to the students.

A Buddhist document sent by a missionary in Soochow, China, states that a special season of forty-nine days has been set apart in which all followers of Buddha are called upon to pray and make sacrificial offerings on account of the European war and for the dead on Western battlefields.

Dr. Webster E. Browning states that Panama, with a population of 13,000,000 has no adequate school system and no theological seminary, nor even a Bible training school. He says that this little republic furnishes a strategic centre for a university of high grade and modern methods.

Education is popular in the Philippines. More than 30,000 children will enroll for the coming term and 3,000 more cannot be accommodated. The University of the Philippines has opened an extension course in medicine in the island of Cebu, the probable nucleus of a southern university.

Lucy T. Sanders says it pays to send invitations to missionary meetings and offers some novel suggestions as to their form. She says:

"The suggestions given here are only to be incentives for each society to work out more unique and original designs. One simple form of invitation is a card or paper with a rhyme thereon stating the important facts about the meeting. Another way is to cut the paper into a shape suggested by the country or subject, as African huts, Korean hats, autumn leaves for fall meetings. Quite a number can be cut at one time. If cut so that when completed each will be double, the invitation can be written on the inside flap. With a few strokes of a paint brush or pen, the outside will be finished more in detail."

The American Missionaries have been a blessing to Persia. By their patience, charity, formation of public opinion in favor of the pure, the honest, and the true, and by the elevation of the moral standard, they stand as an ensign of what each of us values most. During eighty long years they have ministered to the spiritual as well as the temporal needs of that community, but at no time have they performed a more praiseworthy and a nobler service than during the persecutions and massacres occasioned by the war.

An Indian prince, the Maharajah Kumar, of Tikara, has bequeathed his personal estate, 20,000,000 rupees, for the education of the women of India.

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Are You Ready?

After the Civil War Congress debated long about the resumption of specie payments.

Salmon P. Chase, secretary of the treasury, said: "The way to resume is —to resume."

The Church has debated long over the resumption of Apostolic methods of fulfilling the Great Commission.

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Readers of MEN AND MISSIONS do not need to be informed of the work being done by the Fatherless Children of France, Incorporated, directed by such men as Frank A. Vanderlip and Dr. Van Dyke. Your own family, probably, has "adopted" its French Orphan (as the Duplex Envelope Company and its employees have adopted THEIR little group of nineteen). But are there not fifty people in your church or Sunday-school who, not able to support an orphan alone, would each gladly give a penny a day for a year to help support one? If not fifty, are there not some—at least ten? Then why not accept the Fatherless Children Envelopes we will send free, and give these people the opportunity to help?

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